
The BISHOP of
Litchfield and Coventry's
S E R M O N
BEFORE THE
LORD-MAYOR, &c.
On Monday in Easter-Week, 1712.

Gibson.

Beachcroft, Mayor.

Martis xxix. die Aprilis 1712.

*Annoq; R. Reginae Annæ Magnæ
Britanniæ, &c. Undecimo.*

IT is Ordered, That the Thanks of this Court be given to the Right Reverend Father in God, the Lord Bishop of *Litchfield* and *Coventry*, for his S E R M O N Preach'd before this Court, and the Governors of the severall Hospitals of this City, at the Parish-Church of *St. Bridget*, on *Monday in Easter-Week* last; and that he be desired to Print the same.

Gibson.



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A
S E R M O N
P R E A C H ' D
At St. *B R I D E*'s,
B E F O R E T H E
L O R D - M A Y O R,
A N D
C o u r t o f A L D E R M E N,
O N
M O N D A Y in *Easter-Week*, 1712.

K. Hough
By the Right Reverend Father in God,
J O H N, Lord Bishop of *Litchfield* and *Coventry*.

L O N D O N:

Printed for **Egbert Sanger**, at the *Middle-Temple-*
Gate in *Fleetstreet*. M D C C X I I.

S E R M O N

PREACHED

At St. Bride's,

BEFORE THE

L O R D - M A Y O R

AND

COUNCIL OF A L D E R M E N



Monday, June 17, 1712.

By the Right Reverend Father in God,
JOHN W. Lord Bishop of Lincoln and Coventry.

J O H N W.

Printed for George Springer, at the Middle Temple.
Gut in Fleet Street, M D C C X I I.

St. LUKE XVI. 25.

But Abraham said, Son, remember that thou in thy life-time receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

OUR Blessed Lord, who came into the World to save Mankind, was pleas'd to make use of all the Methods most likely to effect it; and therefore in his Preaching to the *Jews*; he for some time deliver'd the Doctrines of Faith, Repentance, and a good Life, in Parables; of all others the most engaging, and most inoffensive manner of Instruction: and if Sinners, and Unbelievers, would sincerely have made Application to themselves, they would in all probability have escap'd those plain direct Charges, and severe Reproofs, which he was afterwards forc'd to betake himself to. But when the Ignorant became conceited, and the more Knowing perverse; when some would not suffer his Precepts to insinuate themselves this gentle Way, and others rejected 'em with Contradiction, and Scorn, it was time to be free, and to set even the most unwelcome Truths in so plain a Light, as might leave them without Excuse, if they did not entertain them.

A

This

A Sermon preach'd at St. Bride's

This Chapter begins with the Parable of the unjust Steward, which gives us to understand, that Wicked Men generally pursue their Ends by such means as are likely to bring them about; and that if an Opportunity be put into their Hands, they seldom mistake in applying it to promote their Designs. And the Doctrine our Saviour would hereby recommend to his Disciples, is, that they ought to make every Thing useful, and subservient to the great Ends of another Life. To make even their Riches instrumental to this Work, how commonly soever they are misemploy'd in the Service of Vice, and Support of Injustice: As the Steward here, when he was call'd upon for an Account, in order to his Discharge; to be left, as one would have thought, in a destitute Condition; manag'd even that *Account* so, as to provide for himself a future Subsistence.

This is the Inference our Lord makes: but the Pharisees, who were conscious to their own Covetousness, and Injustice, gave it quite another Turn. They would not look to the End, and Application of the Parable, but imagin'd they were represented, and struck at in the Character; and therefore *they derided him*; ἐξέμικτερον αὐτὸν, they entertain'd his Reflections with such an Air, as Men are used to do, when they would have us know, they understand and despise us: For their outward Carriage was so specious, and they pretended such a scrupulous Regard

Regard to the nicest Expositions of the Law in all their Actions, that they thought they might safely set him at defiance, to lessen them in the People's Esteem by such Imputations; appealing to them for the Regularity of their Conduct, and retorting upon him the Accusation of Breach of Law, or Endeavours to evacuate it by new Interpretations. But he tells 'em, *that justifying themselves before Men would not serve their turns, for God saw their hearts:* and that an outward Shew of Sanctity, which gave the People such Venerable Thoughts of 'em, was odious in the sight of God, who knew their Hypocrisy.

And that their scandalous Charge of neglecting, or weakening the Law, might not stick upon himself: he confirms That in its full vigour; calls them to the Observance of it in the Point of Marriage, which they had notoriously deviated from; and then by a Parable, whereof my Text is a Part, declares his Judgment, That the Sacred Books were a Rule of Faith, and Manners, so Plain, so full of Evidence, and so well Attested, that where they fail'd to convince, Miracles themselves would have no force.

I thought it became me to look thus far back, that we might see what gave Occasion for, and introduced this Parable; and what was the Doctrine our Lord meant to inculcate when he utter'd it; for the whole Narrative is contrived to illustrate

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and give weight to that single Point: and therefore tis unreasonable from any one Part, or from particular Expressions in such a Discourse, to raise other Doctrine than what the Preacher had in his Eye. For in the Instance before us, we find the Rich Man very importunate with *Abraham*, that *Lazarus* might be sent to inform his Brethren of the Misery of his Condition; and he seems extremely solicitous to prevent their coming into that place of Torment: but we must not from hence conclude that there is Charity in Hell, or that the Damn'd are so much concern'd for the future Happiness of the Living: that's altogether inconsistent with what is reveal'd concerning the Temper of those miserable Wretches that shall be consign'd to it. But supposing it was so, yet the Rich Man made an unnecessary Proposal for bringing his voluptuous, unthinking Brethren to serious Reflections upon a Future State; for God had prevented his Prayer, by discovering to them what would be their Portion in the Life to come; prescribing safe, and plain Rules, which would infallibly lead 'em to Happiness; and doing this by Persons, of whose Veracity they did not doubt, and to whose Memory they paid the highest Veneration: and if these means found no Place, God might do a new thing; raise a Man from the Dead to surprize and amuse them, but he could say nothing when he was risen to afford them fuller Conviction.

I men-

before the LORD-MAYOR, &c.

I mention this, because several Expressions in other Parables have been thus misapply'd or misunderstood, and Inferences drawn from them, that never were in our Lord's Intention. Thus in the Parable of the Marriage-Supper, those words, *Compel them to come in, that my House may be full*, never fail to be produced by the Church of Rome as an Argument to justify all her barbarous, and inhuman Methods of Conversion: And these very Words that I have chosen for our present Consideration, have been thought to carry in them so hard a Sense, as if Poverty had something meritorious in its own Nature, and Riches, and the Comforts of this Life, were incompatible with our Future Hope.

They will admit of this easy Paraphrase; *Son, remember that thou in thy life-time receivedst thy good things, καὶ ἀγαθὰ σου, thy good things*: the Things which thou madest the Objects of thy Desire and Choice; the Things which thou didst fix thy Heart upon, and place thy Happiness in; the Things for the sake whereof thou thoughtest fit to postpone, nay to lay aside all other Regards. *These things in thy life-time thou didst receive, and likewise Lazarus evil things*. He was expos'd to Poverty and Contempt, enjoy'd neither Ease, nor Health, neither the Conveniencies nor the Necessaries of Life; yet *these were his choice*: this hard Condition of Life he willingly submitted to, rather than exchange it by the Breach of Law, or any Act of Injustice. *But now he is comforted,*
and

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and thou art tormented; You are now arriv'd at a New State, wherein both are accordingly consider'd: He who suffer'd all Extremities in the Hope of a Reward, and Happiness to come, he finds his Account in the Fruition; He is comforted, and thou who wouldest not vouchsafe to look beyond the past Life, and the Pleasures it afforded, thou art tormented.

Thus we learn, that the Happiness or Misery of the Life to come, will be the Result of our present Choice; and if we resolve to have *our Good Things* here, we must not look for those that are to come hereafter.

But that we may not mistake in this matter, let us proceed to make these Two Enquiries:

First, How far the Advantages of this Life may be enjoy'd: And,

Secondly, How far we are oblig'd to suffer Adversity.

In the first Place, let us consider how far the Advantages of this Life may be enjoy'd: For this Life and the next divide all our Cares, and the great Difficulty lies in doing Justice betwixt them; for this Life is present, always importunes us, has our Senses for its constant Solicitors, and the only Danger of Partiality is on this hand: Whereas the other Life is remote, addresses only to our Reason and Faith, is very frequently unregarded, and many times not understood; yet under all these Disadvantages,

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tages, 'tis in this Life that the other is to be provided for. Possession, and Fruition, will come hereafter; but the Right and Title must now be secur'd: and therefore the Consideration before us is of all others the most important.

The present Life must subsist by the present Means: but since it is short, and uncertain, and only in order to a better; we must not use those Means so, as to make our Access more difficult to that which is to come.

To be more particular.

We may in the first place affirm, that the Advantages of this Life, by which I mean Riches, and Honour, and all that depends upon them, may be obtain'd and possess'd by all, in such measure and proportion as they can lawfully arrive at; for these are the Things by which Distinction, and Subordination, are preserv'd in the World: these are the great sensible Incentives to Virtue, and Industry; and these are Instruments of Benefit to Mankind, without which the greatest Abilities, and best Dispositions, will find themselves feeble, and their Exercise limited within a very narrow Sphere.

A sociable Life, which a discursive Faculty necessarily implies, and which the Infirmities of our Nature oblige us to, render the levelling Principle absurd, and impracticable: For if we must live together, 'tis every jot as necessary to be protected from Injury, as to be assisted by good Offices: which unavoidably

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avoidably supposes Pre-eminence, and Authority, and all the Appendages of it, whereby the Executive Power is enforc'd. And if in the Variety of Business, People cannot be tolerably easy, without some sort of Skill, and Conduct in their Affairs; it is necessary that the more Knowing should instruct, and guide the Ignorant: that some should be content to teach, and others submit to learn; and this will be a certain Ground of Honour and Distinction.

Since therefore Power and Honour are inseparable from Civil Society; it not only is Lawful, but becomes a Duty, and the Welfare and Interest of the Whole are concern'd in it, that every Man should industriously qualify himself to be as useful as he can: and judging impartially, and without indirect Views, he may honestly endeavour to post himself, where he thinks he can serve the Publick with most Advantage.

St. Paul informs us the Saying was our Saviour's, that *it is more Blessed to give, than to receive*: To give Protection; to give Encouragement, and Reward; to give Instruction; to give Alms; to give Any thing whereby the Receiver has a Benefit: and therefore it is extremely commendable in those who labour to be on the Giving hand; and their Plenty is a real, and mighty Blessing of God; when he enlarges their Hearts, and disposes them to do Good to the Extent of it.

But as it is Lawful for People to obtain, and possess

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less Temporal Things; so it becomes them to use all imaginable Caution, that they be not tempted to hold 'em too fast; for this is a Temptation Men are very apt to fall into.

If Riches enable us to be beneficial to others, we find them also to afford real Convenience to ourselves: If we have them to dispense, we have them likewise to supply our own Occasions. This makes us very inclinable to be too fond of them; we seldom part with any considerable Portion of them so freely as we ought; and it is a Case of utmost Difficulty to let All go, and throw ourselves entirely upon Providence. Yet this must be done when Occasion requires; many Cases may be thought on, wherein it will be impossible to keep the Enjoyments, or Conveniences of Life with a good Conscience: and if we be not then dispos'd to a cheerful Resignation; it is a sign we have been off our Guard, and faulty in our Conduct: have suffer'd 'em to magnify themselves in our Esteem above their real Value; and to usurp a Place in our Affections, which they ought never to have pretended to.

If that Ruler, who gave so good an Account to our Saviour of his Knowledge in the Law, and Obedience to it, as to obtain from Him the Testimony, that he lacked but one thing more to qualify him for the Honour of a Disciple; (which was) To give him a Proof of his Faith, and of his Judgment in the Value of Temporal Things, when they came in Competition with Eternal, by selling what he had, and distributing it to the Poor: If this Ruler I say

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had readily obey'd; what a noble Figure would his History have made in the Gospel? how great an Example would he have left to succeeding Ages? and what a Demonstration of Piety and Obedience had he given to our Saviour? But the Command was sudden, and unlook'd-for; Christ knew his Heart, but he himself did not; and he did not really think, till he came to make the Experiment, that his Estate had stuck so close to him; so *he went away sorrowful*, much concern'd that he could not get our Saviour's Approbation; but by no means willing to go to the Price of it.

Such as have large Possessions in this World, ought never to let this Young Man's Example be out of their Eyes: *for their sake it is written*, and should keep them in a constant Distrust, and Jealousy of themselves; and put 'em upon frequent Examination, whether they really fit so loose to 'em, as the Principles of Religion, and their own Natures require: For otherwise, tho' they may make use of them to no ill Purposes; tho' they may be Charitable, and Liberal; may fancy they keep *all the Commandments*, and be ready to say *what lack I yet?* It may notwithstanding all this, please God to bring a time when *they will go away sorrowful*.

But as we are not oblig'd to divest our selves of what Providence has given us, till some reasonable Occasion calls for a Part, or the Whole: So,

In the Second Place, we are not forbidden to enjoy the Comforts, and Pleasures they afford, but only to use them Prudently, and under due Regulation.

Riches are the great Purveyors to our Senses, they can fetch in Temptations from every Quarter, and give 'em the strongest Charms to engage our Affections: they can Bribe the Mercenary, and Awe the Censorious; give a colourable Varnish to the worst Actions; nay, put evil for good, and good for evil. And therefore as the Use of them is very dangerous, it ought to be attended with the utmost Circumspection. But using them as Blessings, makes them such: and when we look up to God as the Author and Giver, apply them to such Ends as he has appointed, and supply our own Occasions moderately, according to our Circumstances, without transgressing the Rules of Reason, and Temperance; they are Good, but they are not our Good things; we have not then put a Value upon them beyond their due Estimate, nor chosen them out of their Place before Better things.

Let us now come to the Second Enquiry, how far we are oblig'd to suffer Adversity. And,

First, We may observe, that no Man is oblig'd to bring it upon himself; *Sufficient to the day is the evil thereof.* The Condition of Mortal Life is such, as in spite of all our Care, will afford constant Exercise for our Patience, and Resignation: sometimes we shall smart for our own Follies, and sometimes for other Men's; and find it very difficult to steer a safe Course, with regard either to the Tranquillity of our Minds, or Security of our Bodies, in the boisterous Sea of Human Affairs. The forward Zeal of those ancient

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that offer'd themselves, and made voluntary Profession of their Faith to the Heathen Persecutors, may justly be admired, but has never been recommended: nay, the Church thought it proper, when the Number of such increas'd, to forbid and punish the Practice. Reproof is a generous Instance of Christian Charity, and is an Office the more to be valu'd, because commonly the most thankless. But if Reproof do not come from the Lips of one that has Authority, if it be not accompanied with the Spirit of Meekness, and Prudence; if it be not order'd so as to amend, rather than shame; we are inclinable to think the Reprover discover'd his Pride, and Spleen, more than his Good Will; and whatever Inconveniences befall him upon that Account, we say he brings them unnecessarily upon himself.

Now if these two great Duties, of *confessing Christ before Men*: and of *not suffering Sin upon my Brother*: are not to be practis'd inconsiderately, but when there is a lawful Call to, and Occasion for them. If the first is to be understood in such a sense, as that doing my Duty in all respects as becomes me, I may sit still, and possess my Soul in Patience, and not expose my self. If the other is limited by Rules of Prudence: requires People to be well assur'd, before they find fault: and to be convinc'd that others, who have a better Right to exercise the Part, have neglected to do it, before they take it up: If, I say, in the Exercise of these two great Duties, so much Regard is had to the Principle of Self-preservation; one may safely infer, it is a Duty Men owe them-

selves to take care of their Repose, and not to hazard it, but in proportion to the Cause, and Occasion.

But, Secondly, as no Man is oblig'd to bring Adversity upon himself, so neither is he oblig'd to sit still, and let others bring it upon him. He may fly from the Face of Authority; oppose those that have none; struggle, and (if he can) disarm the Injurious; baffle, and disappoint the Politick; and, in short, use all Means, not repugnant to the Laws of God, and of his Country; to preserve his Person, and his Property, which Both are made to defend.

But as we are not to bring Adversity upon our selves, nor suffer others to do it, if we can honestly prevent them. So,

Thirdly, Neither are we lazily, and stupidly to acquiesce, when it comes from the Hand of God, and in the Course of his Providence. We must not indeed repine, and be impatient; but we may have recourse to all proper Means to remove the pressure. If Sickness comes upon us, we seek Relief from Medicine; if Poverty invade us, and the Means of Subsistence fail, we betake our selves to the Charity of others; if we are injur'd in our Fortunes, or Reputations, we apply to the Law for Protection, and Reparation; and if all outward Helps fail, we address to God himself, and invoke his Aid: But if all be unsuccessful, there remains no farther Remedy; all is done that can be done, and Faith and Hope must support our Hearts; but we must not dare to seek Ease by the least Act of Injustice, or the least indirect

Practice ; here we are to suffer, and suffer quietly, and silently : *It is the Hand of God, let him do what seemeth him good.* My Sins have brought his Judgments upon my Head, and 'tis happy for me that I feel them here ; the Correction, tho' severe, shews me still to be in the Number of his Sons ; and if I bear it as I ought, I know his Pardon will succeed. But if I am yet more highly favour'd by him, and these Sufferings befall me, not for mine Offences, but that God in me may exhibit to others an Example of Patience, and Christian Magnanimity : If a Man in his most wretched outward Estate, might presume to entertain such a Thought : how would it support his drooping Spirits, against the Weakness of the Flesh, and Assaults of the Powers of Darkness ; and how might he exult in the midst of his Extremity, in the Prospect of that glorious Reward that was to come ?

I have purposely been short, and have only touch'd upon the Heads of this last Enquiry, how far we are oblig'd to suffer Adversity, that I might come the sooner to Application : And I would address my self to those whom God has bless'd with Riches, and Honours, above other Men ; and beseech them to consider, how nobly God has endow'd them to become Instruments of his Service, if they sincerely apply their Hearts to it ; their Power is far extended, their Examples are Eminent ; Men take from them the Fashion of their Lives, and Manners, as much as of their Cloaths, and Deportment : and if they please to distinguish themselves by Acts of Be-

neficence and Justice; by Relieving the Necessitous, and Rescuing those that are Oppress'd: their Light will shine forth as the Morning; 'tis on an Hill, high and conspicuous, the Rays will warm at a mighty Distance; and it is not easy to say, how far they may enliven those cold Vertues in other Men's Breasts: but if they forget the weighty Trust God has repos'd in them; take themselves to be Proprietors, and turn all their Thoughts and Cares to the Gratification of their Passions, the Contagion will from them spread, and infect others; and they will stand accountable to God, not only for their own Faults, but for as many as have sin'd by their Example.

The general Precept of Charity is not like that Command to the Young Man in the Gospel, *Sell all thou hast, and give to the Poor*; no, it is only applying a Part to their Wants, that the rest may be consecrated to our Use; the comfortable, and conscionable Enjoyment whereof, leaves a Relish behind which the Voluptuous never tast.

Who can consider the Rich Man's Character, and not dread his Fate? Eating, and Drinking, and Dressing, seem to have been his Business: the Body alone had the Monopoly of his Cares; and Ease, and Pleasure, was all he sought for.

Could these things have been had without Alloys, and enjoy'd without Interruption, *his good things here* would have had something a better Title to the Name of Good: but Pain, or Disquiet, or Disappointment, are inseparable from them: they hasten

that End which the Libertine endeavours to remove out of his Thoughts: and then what follows? he awakes in a new Scene, unspeakably miserable, everlastingly so; and his Anguish is rais'd to the utmost Pitch, by Reflection upon the Folly, and Madness that brought him to it.

Let us consider a little: The Gospel makes all reasonable Allowances to Human Life; Men are debar'd from no Convenience, or Pleasure, which they can lawfully obtain, and will innocently enjoy: Should not they therefore on their Parts make the just Allowances to the Life that is to come? Why, nothing more is required of us, than to weigh these Two impartially, and estimate them accordingly.

We know that this Life is short, and uncertain; subject to Disorder, and Disappointment; cheats our Appetites, and deludes our Hopes: And we are told, that the Life to come will have no End; that the Pleasures of it will fully answer our Desires; that they will admit of no Interruption; nay, that Fancy and Imagination cannot carry us beyond 'em.

Now if this be so, what is to be said? how can we justify the Partiality of our Practice in leaning so much to this side?

The plain Truth of the Matter is, *Men will not bear Moses and the Prophets.*

The Rich Man was surpriz'd to find himself in Torment, he had never dream'd of it, before he felt it: and he concludes, that if his Brethren were inform'd of the dreadful Place he was in, they would certainly take care never to come thither. *Inform'd!*

why, what hinder'd their Information? The Law was open; The Prophets were in their Hands; There they might have seen, and read what was their Duty, and what would be the Consequence of their Folly and Disobedience. O! but the Prophets are dead, and gone long since, and cannot explain themselves; their Writings in many Places are Figurative and Obscure; and tho' the Preachers, and Sons of the Prophets, pretend to Expound them, and draw from them fine Schemes of another World, and the Paths by which we must arrive at it; yet we do not think that Matter sufficiently clear'd: We have Doubts, and Objections, that still remain; and they that tell us of the Place, do not pretend to have been there themselves; they seem indeed to be Men of Veracity, but may be deceiv'd in what depends upon Authority, and Conjecture. We know what we see and feel; the Objects of our Senses have an Existence beyond Contradiction, but the other perhaps is only in their Imagination.

What now is farther to be said to these People? Suppose *Lazarus* had risen from the Dead, could he have told them any thing more, than that the Doctrine of Rewards and Punishments in another Life, deliver'd to them in the Sacred Writings, was True? Yes: he could have told them, that he came from that other Life, and spake to them from Experience, and Knowledge. Right: and they could have made him a short Reply, That they did not Believe him: He was indeed in Appearance dead, but it was but a Trance; and all that he saw, and heard, and con-

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ceiv'd himself to have learn'd in that Interval, was no better than a Dream. And here we may presume the Controversy would have ended; for it was not possible for *Lazarus* to say more; and indeed there was no Occasion for him to have said so much: For after all, 'tis want of *Faith* in us, not want of *Evidence* in the Testimony, that hinders us from Conforming our selves to a Doctrine, so undeniably plain in the Revelation, and so agreeable in its Nature to a reasonable Mind. But we suffer the present Objects to engross our Faculties, and captivate our Reason: We chuse and embrace them, and make them *our good things*; and for their Sakes run the Hazard of forfeiting all that is to come.

How much more for our Interest, and the Reputation of our Judgments, would it be, to make to our selves Friends of this *Mammon* of *Unrighteousness*? Since the Possession and Enjoyment of it may be very prejudicial to our Future State; Since the Utmost that can be said of all that is laid out upon our own Pleasure, or private Convenience, is only that *perhaps* it may not hurt us hereafter: Since the Good Things of this World are so pernicious when they are *our good things*; let us make 'em the Good Things of those that want them more: Let us Feed the Hungry, Cloath the Naked, Relieve the Distressed, Support the Feeble, Enlarge the Prisoner, Instruct the Ignorant, and Educate the Helpless Orphan. In thus applying them, we make them Emphatically *our own*, and in the most effectual manner: For we lay up for our selves a good Foundation against the time

to come, whereby we shall be able to lay hold on Eternal Life.

I would not be thought to make a Compliment, for I truly think that no Congregation needs less than this, to be excited to these Considerations. It is not to be thought how great the Private Charities are in this Populous City, and with how Liberal an Hand, and in how Prudent a Manner they are distributed, by many of those whom God has Blessed with Abundance. And it is Evident to all; that the Publick Foundations are Noble and Useful; no way liable to those Exceptions and Misapplications whereby many the most extended Acts of Pious Munificence in former Ages have been perverted: but accommodated with Judgment to the Miseries and Wants of Mankind, and apply'd with Probity and careful Management by those to whom the Government of 'em is committed.

But when this is said, I hope I may be allowed to follow St. Paul's Example, who in the 8th Chapter of his 2d Epistle to the *Corinthians*, stirs them up to Liberality, by putting them in Mind, how far they had already advanc'd in that and many other Christian Virtues. And you may please to consider, that how great soever the Provisions are which have hitherto been made for the Poor and Distressed by your Predecessors, and by Yourselfes; they by no Means answer the Bounty of your Minds; which induces you to take great Numbers of all Sorts under your Protection, above what the settled Endowments or Casual Benefactions can extend to.

10 *A Sermon preach'd at St. Bride's*

In the Hospital of *Bethlem* 75 have been Cured of their Lunacy, and Discharg'd from thence, within the Space of this last Year : 16 have Died there, and 126 still remain within those Walls.

It is at a very great Expence these Unfortunate People are Maintain'd, and the Charity to them is above what can possibly be imagin'd in any other Case. 'Tis not only taking Care of such as were utterly destitute of Thought or Concern for themselves : 'Tis not only giving Food, or Cloathing, Art, or Science, Health, or Strength ; but 'tis Restoring them to Sense and Understanding ; Reviving the Light of Reason that seem'd to be extinguish'd ; and Renewing in them what only remains of the *Image of God* in Human Nature.

In *Christ's* Hospital, and at the Charge of that House, are now bred up 697 Children, and no fewer than 179 were placed out the last Year to Trades and Employments suitable to their Capacities. A considerable Number of them (being first well qualified for it) have been apply'd to the Service at Sea, to learn the Art of Navigation, so useful in it self, and so absolutely necessary to the flourishing Estate of this City and Kingdom.

We may easily conceive how large a Fund is requisite to answer the Demands of so great a Number in all the Conveniences of Life, and the Instruction proper for them ; and what Pity is it that the Settled Revenues of the Place are not sufficient for it ? But these have been much impair'd by Publick Calamities, and other Accidents ; and the Charity must
of

of Necessity have been drawn within a narrower Compass, if the Publick Spirit of the Governors, and the Confidence they have in Generous and Voluntary Supplies, did not disdain to be limited.

The good Education of Children is that upon which the Publick Weal does in a great Measure depend. There is not a commendable Quality in any Man, that renders him more useful or more valuable than his Neighbour; but if we could look back to his first Entrance under Discipline, we should discover when the Seeds of it were sown in his Heart. It would appear that some proper Instruction and Advice; or some seasonable Reproof and Correction made a lasting Impression, and help'd to give a Turn to his Thoughts and Reflections, that have ever since had a kindly Influence upon the whole Course of his Life. On the other side, when we see in Men those Qualities, and Manners that are pernicious to Society, and upon which we bestow very hard Names: there is nothing more certain than that generally speaking, and in a great measure it has been owing, either to a total Neglect, or wrong Turn in their Education.

It is much therefore to be wish'd that so Noble an Institution as this may never be streighten'd, which looks so kindly forward upon the Coming Generation, and takes all the Care that is possible to furnish it with so many Good and Useful Members.

In *St. Bartholomew's Hospital* 2443 Wounded, Sick, and Maim'd Soldiers and Seamen were last Year cur'd, and so dismiss'd. Above an Hundred

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died under their Hands; and 375 are there at this time.

In St. Thomas's Hospital the Number of Wounded, Sick, Maim'd, and Diseas'd Persons that were Cured, amounted to 3260; almost 200 Died, and 498 are still under their Care.

These are Places and Provisions, which not only Good-nature and a Fellow-feeling of each other's Infirmities, and Miseries; but which Gratitude and Common Justice call for. A great many of those Unfortunate People suffer'd in their Health, lost their Limbs, and hazarded their Lives in the Service, and for the Honour of their Prince and their Country. By their Labours and Perils we have enjoy'd our Repose, and put a Stop to the Boundless Ambition of our Enemy, at the Expence of their Blood: And how much Reason have they, to expect when they come home, to be receiv'd with the utmost Degree of Tenderness and Compassion for their Sufferings! But those dear-bought Marks of Honour (as they are call'd, and as they truly are) are felt with very little Advantage to such as bear them; and it were well if but sufficient Means were found to Relieve them from the Smart, and the Inconvenience they bring: One of these Hospitals was Built, and Endow'd for that Purpose, and for them alone, and they share in the Munificence of the other; but the Dreadful Fires that have happen'd in this City, and the Neighbouring Borough, have very much reduced their Incomes, whilst a Twenty Years War has furnish'd them with Patients, beyond what their

Abilities could ever have extended to, in their most Flourishing Condition.

Three Hundred Fifty and Five Vagrants, and other Indigent and Miserable People, were Received last Year into the Hospital of *Bridewell*; 28 Convict Persons were Discharg'd from thence; 33 still remain; and 106 are there now Maintain'd Apprentices to Useful Arts and Trades.

In the City-Workhouse there were lately 384 Children; 78 whereof have since been well dispos'd of, and the Rest are there now.

535 Vagabonds, and other Disorderly People, were taken in the last Year: of whom, above 500 have been Discharg'd; many of them into Her Majesty's Service, and to the Plantations: and all of them, whilst in the House, kept to Hard Labour, and taught how to subsist Honestly hereafter by their own Application to Business; as the Children are bred up Piously and Virtuously, and habituated to Industry, as their Age and Capacity admits; whereby we may hope they are, with God's Grace, rescu'd from the Danger of those Temptations, which the others gave in to.

In these Two last Places, the Governors are in a particular manner Publick Benefactors; as they have the most untractable ungovernable People to deal with, and the least promising Prospect of seeing Fruit from their Labours; they have Idleness, Ignorance, Obstinacy, together with Vicious Inclinations and Habits to contend with: and at the same time find their Means in no respect adequate to their

A Sermon preach'd, &c.

Occasions. But it is to be hoped, that Persons of Experience and Consideration, who know the extreme Necessity of such Places, will never be wanting to help in the Maintenance and Support of them: For here, and *here only* it is, that a sort of Political Chymistry is practised, and something Good and Beneficial to the Publick drawn out of the Dregs of Mankind; and without these Methods 'tis impossible (by any others that have yet been thought on) to prevent the great Increase of the Poor, and the mighty Burden they bring upon the Nation.

Go on therefore, my Brethren, to encourage, cultivate, and promote these and all others your most Laudable and Generous Institutions; whereby you Labour, as much as in you lies, to serve your Country in the most sensible manner, by taking Care that *her* People be Honest, Virtuous, and Industrious, as far as in the Nature of great Societies can be effected: and providing that such as are Unfortunate and Miserable may never be at a Loss where to seek for Relief. And to these Ends may God bless you with Wealth; Wealth equal to them all, great and many as they are, and Hearts equal to both. May He Protect you Abroad, and Prosper you at Home; and may you be Successful in all your Endeavours for his Service, and the Publick Good, that the Generations yet to come may Bless your Memory.

Amen.

For I N T S.